On the Necessity of Catholic Labor Unions.

THE *Catholic Columbian* recently [Jan. 18th] went out of its way to utter a protest against the movement in German Catholic circles in Buffalo, Chicago, and elsewhere in this country, to establish Catholic workingmen's unions. Our contemporary declared that there were no reasons to justify the segregation of Catholics in the United States; that on the contrary, under the conditions at present obtaining, "it is a duty incumbent on Catholics not to flock by themselves in matters of this kind, but to stay with their neighbors and permeate them with sound principles." If Catholics found labor unions of their own, the *Columbian* says:

"1. They will add to the number of separate and hostile labor organizations. The squabbles of the Knights of Labor, the American Federation of Labor, the Amalgamated Association, etc., etc., already furnish more than sufficient discord. A new society, formed chiefly by withdrawals from old ones and acting independently of other organizations, would weaken the cause of labor, and be a detriment instead of an advantage to it.

"2. They would introduce the religious line into the labor movement. Catholic workingmen have enough bigotry to meet now. If the new society drew them all together they would have more of it to contend with and would then be able to get work only where their influence exceeded that of the numbers opposed to them.

"3. They would let Socialism increase among the existing organizations without opposition from them. The stronghold is attacked by an enemy and, instead of studying to defend it, they are urged to run away and secure their own safety by flight, to abandon their associates and the societies to the foe. No; if Socialism is spreading among the individual members of labor organizations, then Catholic workingmen should remain to oppose and convert those Socialists and to prevent them from dominating the organization. If non-Catholic individuals will accept Socialism, every labor organization can still be kept from becoming Socialistic. Besides, Socialism is not getting hold of the labor unions. It was rejected at the recent national convention of the American Federation of Labor.

"4. They would abandon the present labor organizations to other false doctrines. They are the leaven of honesty, justice, charity,

and regard for the rights of others. How will they fulfill their vocation to leaven the mass, if they flock by themselves and leave their brother workingmen to go to the Devil through false principles or unjust action?"

And our contemporary adds:

"It is in union that there is strength. The cause of labor will best be promoted by solidarity rather than by multiplicity of mutually antagonistic organizations. If the proposed Catholic society be intended to promote the adoption of just economic principles, to habits of thrift, to foster the practice of religion in labor, to help along building and loan association features, so that workingmen may be aided to own their own homes, to secure work for the unemployed, to visit the sick, to bury the dead, to help the widows and orphans of deceased workingmen, then it would be a most admirable movement, worthy of all encouragement. But if it is to be simply an independent labor organization, built on a denominational basis, and jostling against other labor organizations, it had better collapse before it gets a day older or persuades one more man to join it."

We can not quite agree with this view of our well-meaning and in most other questions sound contemporary. Whoever has eyes and uses them rightly must see that even in "prosperous" America the labor question is pressing more strongly from day to day for a solution. Slowly but surely the pernicious fallacy of Socialism is gaining ground among workingmen,—even among our Catholic workingmen, thanks to the unfortunate activity of a certain misguided priest. The very fact that it came up before the American Federation of Labor at its last convention, proves that it must have in that large and promiscuous body a number of determined advocates, who are working steadily to change a hostile majority into a friendly and approving one. But even if the inroads of Socialism were not as formidable as they are, the social question is there. Like the poor we have it with us always. Its eternal cry for an adequate and just solution dins into our ears by day and by night. Can this adequate and just solution be any other than the Christian, the Catholic one? Is not every society pretending to offer a better one, or one equally good, fore-doomed to ignominious failure? No one is more willing than we to concede that the State should lend a helping hand; but the chief portion of the difficult task undoubtedly devolves upon the Church. Therefore those who agitate the formation of distinctively Catholic workingmen's unions, seem to us to be doing an eminently Catholic and eminently useful work.

As for the *Columbian's* specious objections, they can not bear close scrutiny.

1. Catholic laboringmen's organizations "will add to the number of separate and hostile labor organizations."—Separate, yes; hostile, no; for it is essentially Catholic to live in peace, to love and help one's neighbor. Nor would the Catholic unions "weaken the cause of labor," because they would soon become known as organizations having no other object than justice, a thing which can not be said of the others mentioned.

2. "They would introduce the religious line into the labor movement." A similar argument was urged against Catholic society Federation; yet the *Columbian* sided with it; why does it now oppose Catholic labor unions on this ground? As to the assertion that the members of such Catholic unions "would be able to get work only where their influence exceeded that of the numbers opposed to them," we rather think that such Catholic unionists would be preferred by the employers because they would demand nothing unreasonable or unjust, while the others all too frequently exceed the bounds of reason and justice.

3. Instead of "letting Socialism increase among the existing organizations," the men belonging to Catholic labor unions would be better posted than they now are on its errors and fallacies, and better able to refute them, were they united among themselves under the leadership of wise and prudent priests. The experience of France, of Germany and Italy proves that there is no stronger bulwark against Socialism than Catholic labor unions. They enlighten the Catholic workingmen, and through them many others, with whom these are in daily contact. Religion alone can remedy the evils of the social body, and as a first condition to that end Catholic morals have to be reëstablished; lacking this basis, even the best means devised by human ingenuity will most certainly fail.

Do the Knights of Labor, the American Federation of Labor, and all the other federations and brotherhoods of workingmen which we have in this country, work on this basis and for this end?

If not, then our Catholic workingmen ought everywhere to band together in Catholic labor unions, in order to realize, under the wise guidance of the encyclical "*Rerum novarum*," properly expounded to them by learned and zealous pastors, those noble ends which the *Catholic Columbian* mentions in the last paragraph of its article reproduced above. We hope there will be found in every large city Catholic priests of the stamp of Dr. Heiter of Buffalo, able and willing to undertake the formation and advancement of Catholic labor unions in the spirit of our gloriously reigning Pontiff.

Catholic Realism.

IN treating on this subject we do not intend to increase the countless theories on realism, naturalism, and other isms. Theories as a rule are of little value and vary from day to day; but one thing we can accept to-day as a rock-bottom truth, viz., that which paraded as realism, verism, naturalism, reproduced neither reality nor truth nor nature. This does not apply only to the onesided, incomplete reproductions of the dark and filthy side of life, but every decent history of literature proves that there is nothing in the claim of "naught but the truth, and the entire truth." Even Zola finds this, not in himself, of course, where he would have the best example, but in others. This "realism" is not *real*, the characters are products of the imagination, without scruple it passes over reality, and this "verism" ignores the truth.

Jurists say it is enough to knock one silly to watch a modern realist tackling juridical matters, and medical men ironically shake their heads when they read his descriptions of disease and death; but it is much worse if he happens to stray into Catholic territory. We can truthfully say that for years we have hardly ever taken up a romance by a non-Catholic author without finding that in Catholic matters he produced the very opposite of reality and truth. We even except professional and sectarian falsifiers; the others too show their ignorance of the most rudimentary things in every line. This is the rule in literature; hence if we find Catholic matters reproduced correctly in a novel, we can conclude at once that the author is a Catholic. Protestants are imbued with many false ideas regarding Catholic things; a Catholic first learns his own religion; with many Protestants there is great deficiency even in this respect, but about Catholic things there is a veritable chaos in their heads, wherefore it is no wonder that in treating of Catholic matters they often produce downright nonsense, even without harboring a bad intention. Hence it is difficult to reform them. Catholic reviewers must correct them individually, because in a general way nothing can be accomplished.

Catholic belles-lettres are of course much more devoid of inaccuracies in regard to worship and dogma, but that does not cover the entire Catholic life. From the international flow of literature many things were washed into Catholic fiction which do not agree with real Catholic life. Let us first consider the motives of suicide. Statistics prove that suicide is much more frequent in Protestant than in Catholic countries; hence if an author places his story in a Catholic country, he will very rarely introduce suicide, and then only after the most careful developing of motives, and if he treats

of the Catholic rural population, be must eschew suicide entirely as a technically so commodious ending of his story. Otherwise he will simply be untruthful.

One great reason why suicide is less frequent in Catholic districts is confession. In confession the overburdened soul finds everything it so ardently desires, forgiveness, advice, consolation, help, and means of betterment. If then an author neglects to picture a loyal Catholic weighed down by tribulation as hastening to the fount where he so often found new vigor and hope, but rather drives him to self-destruction, he fails against the most elementary verisimilitude. Another reason is that among Protestants there is a much greater percentage of infidels or indifferentists than among Catholics.

It is remarkable that those districts that excel by the number of suicides show also a greater percentage of divorces. Divorce is another foreign element that was taken over into Catholic literature, where it is entirely out of place, whilst in Protestant fiction it is an ingredient that comes entirely natural. And so it is in many other respects, Catholic realism is different from Protestant realism and requires different treatment, as for instance a death scene. A Catholic novelist who neglects to have his dying hero receive the sacraments, fails against truth and realism, for we can not conceive a Catholic on his deathbed speaking of everything else and forgetting all about the sacraments of the dying. In general all descriptions of death scenes seem unreal; death is not so poetic as it is generally described, as everyone knows who ever knelt at a deathbed; and with Catholics neither the dying person nor the bystanders are in the habit of making nice speeches, but they simply pray in the hour of death. This is truth and reality pure and simple.

In the foregoing we have purposely chosen examples from the interior life of Catholicism, for to picture this correctly, to depict Catholic sentiment, thought, and soul is the beautiful task of Catholic belles-lettres. The exterior is often also correctly pictured by writers that are baptized Catholics, but beyond this have nothing in common with us. This is, as Goethe says, only a lower realism, and he demands that the poet should raise himself from the region of the lower realism by higher tendencies. This then is the end of Catholic poetry, to strive upward and onward; and realism, as a particular species of literature, is settled, but in a wider sense, viz., as presenting things according to truth, it has existed thousands of years in fiction and will continue to exist, and the loftiest object of Catholic fiction is to lead to eternal truth by truthfully portraying things terrestrial.

"Mixing in Politics."

THERE is a decree of the Third Plenary Council of Baltimore which exhorts priests to proclaim unceasingly and vigorously against drunkenness and the occasions thereof.*) There is another which admonishes those of the faithful engaged in the liquor trade to meditate on the dangers with which this traffic is surrounded and to choose, if possible, a more becoming way of making a living. If they can not withdraw from the business, they are reminded of their sacred duty not to sell liquor to minors or drunkards, to close their saloons on Sundays, and to prevent disorderly conversations—blasphemy, cursing, and unchaste talk—on their premises. †) And with regard to the observance of Sunday, the Fathers of the Council declare in their pastoral letter: "There is one way of profaning the Lord's Day which is so prolific of evil results, that we consider it our duty to utter against it a special condemnation. This is the practice of selling beer or other liquors on Sunday, or of frequenting places where they are sold. This practice tends more than any other to turn the Day of the Lord into a day of dissipation, to use it as an occasion for breeding intemperance. While we hope that Sunday-laws on this point will not be relaxed, but even more rigidly enforced, we implore all Catholics, for the love of God and of the country, never to take part in such Sunday traffic, nor to patronize nor countenance it. And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all of their flocks that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic, and to embrace a more becoming way of making a living." ‡)

Such is the plain, unequivocal wording of the law by which the Catholics of America ought to be guided. If the intents and purposes of His Grace the Most Rev. Archbishop of Dubuque, in inaugurating his "open fight against the saloons"—of which we have

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*) "*Nunquam cessent contra ebrietatem ejusque occasiones fortiter conclamare.*" (*Decretum 261.*)

†) "*Monemus denique nostros fideles, qui liquorum inebriantium mercaturam faciunt ut serio recogitent quot quantisque periculis peccatique occasionibus eorum quaestus, quamvis in se non illicitus, sit circumdatus. Honestiorem rationem sustentandi vitam, si possunt, seligant. Sin minus totis viribus tam a semetipsis quam ab aliis occasiones peccati studeant amovere. Neque junioribus, eis scilicet qui sui juris non sunt, potum vendant, neque iis quos potu abusuros praevident. Cauponas suas die Dominica clausas servent; nulloque tempore intra tabernarum suarum parietes blasphemias, maledictiones, aut eloquia turpia proferri sinant.*" (*Decretum 263.*)

‡) *Acta et Decreta*, p. xciii.

read so much of late, without being enabled to form a judgment on its exact character and extent—are to carry out this law, then our approbation must needs be as cordial, if less vociferous, than that of our esteemed contemporary the *Catholic Citizen*, who warmly praises Msgr. Keane (in his third or fourth last number) for giving an excellent and admirable example.

But what about His Grace's "mixing in politics"? It is under this very heading that the Milwaukee paper discusses the press despatches from Dubuque, stating that the Archbishop was organizing his clergy and laity in order to bring about a rigid enforcement of the so-called mulct law.

It was the St. Paul *Wanderer* who promptly pointed out *) that this cordial approbation of Msgr. Keane's "mixing in politics" does not at all tally with the *Catholic Citizen's* advocacy of an unpolitical Catholic Federation and the fact that it, and several other journals that now approve the campaign of His Grace of Dubuque, noted with pleasure, after the Cincinnati congress, that "the convention deliberately and definitely turned its face away from politics—partisan and otherwise—even refraining from making a list of supposed Catholic political grievances." †)

Catholic laymen, in the opinion of these newspapers, have no right or business to band themselves together in a federation to battle for Catholic principles and rights; but when an archbishop generally reputed to be "a broadminded man of liberal principles," takes a hand in politics to make "an open fight against the saloons,"—an institution of which even the Council in all its severity admits that it represents a trade which is not in itself illicit—those same non-political journals clap approval and set him up to his peers as an admirable example.

The Council does nowhere say that priests or bishops should "mix in politics" in order to carry out its decrees, though we can conceive of a concrete case where such action would be proper. The danger is not small, however, of a zealous superior allowing himself to go to extremes, thinking that the decrees give him a right to do so, and it were indeed a hopeless undertaking to advise a lawmaker, such as a bishop, not to overstep the limits of right, and especially those of prudence.

We have written this article to show that while we neither approve nor condemn the methods of the Archbishop of Dubuque in his open war against the saloons, we do condemn the inconsistency of those newspapers which concede to him the right of mixing in politics to remedy certain abuses, while they deny this right to Catholic lay citizens where their most sacred interests and the rights of the Church herself are at stake.

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*) Number of January 29th.

†) See No. 1, p. 5 of THE REVIEW.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Leo XIII. and Catholic Journalists.—The kindness and generosity which the present Pontiff displays towards Catholic journalists continually attest the depth of his sympathy for this difficult but necessary profession. And, as we see from a letter which he addressed to the Belgian Catholic Journalists' Association, the sympathy is eminently practical. Alive to the importance of good will and combination among journalists, the Holy Father congratulates the Belgian Catholic pressmen on the establishment of their association. He points out that the closer the union of sentiment and forces, the surer is victory for those who fight on behalf of Church and country. His Holiness assures them that he has watched with pleasure the action of the faithful in helping them to extend the circulation and influence of the Catholic press. He is much pleased to learn that the journalists are providing a benefit fund against old age and illness. The project meets with his hearty approbation, and in order to encourage it he transmitted through Mgr. Granite di Belmonte, the Nuncio, a contribution of a thousand francs. And he concludes his letter by imparting the Apostolic blessing to them and to all Catholic journalists.

A Church Amusement Enterprise that Failed.—An amusement enterprise under church auspices has come to grief in Darlington, Montgomery County, Ind. Some weeks ago the preachers and active church members of that town, worrying over the lack of interest in religious matters on the part of so many of their townspeople, while the saloons and bowling-alleys never lacked attendance, decided upon a worldly adjunct to the cause of morals. It was reasoned that as those who went to the saloons to bowl remained to drink, so those who came to a church pastime might remain to pray. It was decided, therefore, to open a temperance bowling-alley. For a time all went happily. Many who had been regular patrons of the saloon were induced to attend the church bowling-alley, and the influence of the women to win husbands, sons, brothers, and other girls' brothers from the saloon was effective. Then the sect idea crept in, there would be rivalry between a Presbyterian elder and a Baptist deacon, or between a Methodist steward and one of the board of the Disciples' Church, and soon men who seldom or never went to church lined up on either side of the alley as noisy religious partisans. The rivalry extended from the alley to the congregations, and it soon became apparent that the innovation was a detriment to the cause of religion. As it also tended to attract men from business and boys from school, it has been abandoned, and the Darlington churches will hereafter attend to their legitimate business.

How a Catholic Congress Can be Made Fruitful.—Over in the Fatherland they have an admirable way of making Catholic conventions fruitful of good results. At the Katholikentag of our co-religionists of the Kingdom of Würtemberg, held at Ulm on December 8th and 9th last, Deputy Gröber in an enthusiastic address, said

among other practical things: "Every Catholic must keep a good Catholic daily newspaper in his home. If you wish to derive the right kind of benefit from to-day's meeting, every one of you here present, who is not yet a subscriber to a Catholic daily, should hurry to the post-office*) to-morrow morning before going to his office or shop, and enter his subscription to a Catholic daily. One of the organs of our enemies has already set itself up as a prophet and said sneeringly: 'What will this Catholic congress bring? Nothing will be changed; the Catholic press will not get a single subscriber more than it has now.' Gentlemen, confound this prediction. If it appears on the first of January that there are not a few, but a thousand, more subscribers to Catholic newspapers, the convention will have proved successful."

It *has* proved successful. Dr. Ess writes us from Stuttgart, under date of Jan. 13th, that the *Ulmer Volksbote*, a Catholic daily published in the city where the Katholikentag was held, has announced a gain of one thousand subscribers; and there are others. If the Catholics of the United States were of the calibre of their brethren in Würtemberg, we would not be in the humiliating position of a great and wealthy body without a single daily newspaper, in a land where the press is a more powerful factor in forming public opinion than in any country of Europe.

POLITICS AND SOCIOLOGY.

Suicides and the Religious Denominations.—Professor von Mayr, of Freiburg, in his new '*Handwörterbuch der Staatswissenschaften*,' devotes considerable space to suicide statistics in their relation to the religious denominations. His conclusion is identical with that of the Protestant ethical statistician Alexander von Oettingen, viz., that the larger number of suicides among Protestants is due to the innermost essence of the Protestant religion, which does not inculcate frequent examination of conscience, nor offer to the despairing sinner any such easement as the Catholic Church provides in oral confession.

LITERATURE.

Revival of the Shakespeare-Bacon Controversy.—The Shakespeare-Bacon controversy has been revived in England by a Mrs. Gallup, who traced the "bi-lateral cipher" (a cipher involving the use of two fonts of type) described by Bacon himself in his work '*De Augmentis Scientiarum*,' through the First Folio and discovered that Bacon had woven into the plays the fact of his alleged parentage (Queen Elizabeth bore him to Leicester) and of his hopeless passion for Margaret of Navarre, besides other less scandalous information. Mr. W. H. Mallock, in the *Nineteenth Century*, proclaims himself a convert to the theory. Mr. Leslie Stephen, in the *National Review*, reverses the procedure, and proves out of Bacon himself that Shakespeare wrote all of Bacon's works. Dr. T. C.

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*) In Germany the Post Office Department is the subscription agent of all the newspapers. The system has this advantage that no one can get a paper regularly unless he has prepaid the subscription.

Mendenhall, meanwhile, in the *Popular Science Monthly*, shows that, comparing in various writers the percentages of words of one, two, three syllables, etc., no style so closely resembles Shakespeare's as Marlowe's, unless it were Professor Shaler's of Harvard. Mr. R. A. Marston, on the other hand, writes to the London *Times*, showing that Bacon had a surprising acquaintance with Pope's 'Iliad,' or Pope with the Bacon cipher.

Meanwhile a Spanish review in Barcelona claims to have discovered Shakespeare's will, wherein he confesses himself to be an "unworthy member of the Catholic, Apostolic, Roman religion."

MUSIC.

A Step in the Right Direction.—We see from the *Catholic Citizen* (Feb. 1st) that a meeting of priests of the Green Bay Diocese was recently held at Bishop Messmer's house, with the purpose of raising the standard of Church music. The plan of forming a circuit of several cities, and engaging a thoroughly competent instructor to visit these cities regularly and drill the different choirs, may possibly be instituted in the near future.

Items such as this we always chronicle with genuine pleasure.

GEOGRAPHY AND ETHNOLOGY.

An Interesting Anthropological Discovery.—We see from the February number of the Holy Family Parish Calendar, Chicago, that the researches of an educated Navajo Indian concerning an old tradition of the tribe, has led to the discovery that the Navajos of sun-baked Arizona and the Tinneh Indians of ice-bound Alaska are branches of the same original tribe. This discovery is of value to anthropologists, as it strongly confirms a long-believed theory that the American Indians migrated from the North to the hunting grounds on this continent, displacing the original inhabitants of America, and that, furthermore, they originally came from Asia.

THE STAGE.

The "Ueberbrettel."—It was announced in the despatches lately that we Americans are to have a tournée of a German "Ueberbrettel" in the near future. What in the world may "Ueberbrettel" mean? The word is not to be found in the dictionary. The "Ueberbrettel" is a creation of 1901. The Countess von Krockow, in a recent letter to the *Independent*, describes it as follows:

As for the word, it is slang, having Nietzche's "Uebermensch" probably for its father. It means songs of all kinds, some decent and some indecent, but all breezy, sung by authors or singers from stages arranged in the manner of cozy sitting rooms, or cozy little coffee rooms, or cozy something or other; and sometimes it means the reading by authors of their own things, and sometimes it means acting short pieces. Always it means to be something more clever, more refined, yet just as naughty as the variety theater. And though the name is German, the character of the "Ueberbrettel" is French. It is the latest German fad. The rebelliousness that is suppressed in political life has to take refuge in some guise into some art. The "Ueberbrettel" songs are frequently lyrical caricatures, so to speak, of events and complement the serious stage, which caricatures institutions.

MISCELLANY.

Balls for Pious Purposes.—"Will Dance to Aid Church," is the title of a news article of a kind which is getting unfortunately all too common in these piping days of Americanism *in praxi*. The latest one that attracted our notice, in the Chicago *Chronicle* of Feb. 3rd, is graced with the likeness of the zealous pastor, Rev. Father John M. Dunne. It announces a "charity ball" in aid of the new Blessed Sacrament parish, the grand march to begin at 9:30 P. M.

The holding of balls for church or other pious purposes is in direct violation of the law. "*Mandamus quoque*," says the Third Plenary Council, "*ut sacerdotes illum abusum, quo convivia parantur cum choreis* (Balls) *ad opera pia promovenda, omnino tollendum curent.*" (Decretum 290.)

A clergyman who has recently written us several letters on the subject, speaking of this decree, says: "*Mandamus*—the wording is such that not the least shadow of a doubt can be left as to the meaning of the decree itself as well as the obligation it imposes. It is usually held that a decree so worded binds under mortal sin. Must not a person, seeing that bishops, priests, and Catholic papers are silent with regard to the almost universal breaking of that solemn *Mandamus*, come to the conclusion that the whole Council is a farce?"

Unfortunately, this is the conclusion many, especially laymen, have drawn. "The Baltimore Council," we have heard it said more than once, "is a dead letter; the priests and bishops disregard it; why should we be bound by its law?"

Thus do those whose sacred duty it is to enforce the law and to make it respected, assist in undermining it among a people whose respect for authority is, in consequence of their political institutions and conditions, naturally neither deep nor reverential. If they complain more grievously from year to year of growing rebelliousness and contempt for law and authority, have we not the right to tell them: "*Quis tulerit Gracchos de seditione querentes?*"

The decrees and regulations of the Third Council of Baltimore are not all to our taste or liking; but they are the law for the Catholics in this country. Let the hierarchy and the clergy enforce that law, or, if it needs modification, let them modify it in regular order. The spirit of looking upon a law that displeases many people, as a law that should have never been made and is best killed by steady and even ostentatious non-observance—such are, for instance, the Sunday closing laws in some of our States and cities—this spirit applied to the legislation of our Holy Mother the Church, is a symptom of the "Americanism" which Leo XIII. has condemned and which every loyal Catholic must combat as a dangerous tendency with all the power at his command.

Leprosy in the United States.—A circular letter recently sent from Washington brought out the alarming fact that there are 275 reported cases of leprosy in the United States, besides an un-

known number not reported. Of these 275 cases 4 are in New Orleans alone, and at least 200 in the State of Louisiana; 23 in Minnesota, chiefly among Scandinavians in country districts; 15 in North Dakota, and 2 in South Dakota. There is a bill now before Congress, or soon to be introduced, designed to meet the growing demand for federal legislation on the subject. No lepers are in future to be allowed to come into this country and persons emigrating to this country, who come from leprous families, are to be under the strict supervision of the authorities for at least seven years. A square mile of public domain is to be set aside for the colonization and isolation of lepers who are willing to accept refuge under public care. A national commissioner of leprosy—a physician of experience with the disease—is to be appointed, and while isolation will not be compulsory for lepers, it is hoped that many of the victims of this awful scourge will gladly avail themselves of the opportunity. Besides having an unknown number of lepers in our different States, it is estimated that we have some 30,000 more in Cuba, Porto Rico, the Philippine and the Hawaiian Islands, so that the fear that leprosy will become a national scourge, is not entirely unfounded. The Louisiana leper colony, at Camp Spring, is in charge of Sisters of Charity from Emmittsburg, Md. It has lately been connected by telephone with the outer world.

About Paying Debts.—An exchange tells a story of five men who owed $15, $10, $5, $5, and $5, respectively, but who had altogether only one $5 bill. Then A, who owed the $15 and who had the bill, gave it to B. and so reduced his indebtedness to $10. Next B. gave it to C. and thereby reduced his indebtedness to $5. C. gave it back to A. and thus wiped out his debt. A. gave it again to B., who gave it to D., to whom he owed $5, and got himself clear. D. paid it back to A. and left himself free. A. paid it out once more, and this time to E., who handed it back to him. So one $5 put in circulation, paid $40 of debt and came back to stay in the hands of the man who started it on its round.

At this time of the year it would be a good resolution for all persons to take—to pay their indebtedness, especially all their small bills.

Pay your bills. Pay them to-day, if your can. Pay everybody you owe. If THE REVIEW is one of you creditors, pay it.

A Study in Divorces.—From the record of divorces in Michigan for the last year—a record showing one divorce for every ten marriages—the Detroit *Tribune* has drawn some interesting deductions. It learns from its study of the figures that the acute divorce period is between the date of marriage and the completion of the fifth year. Of the 2,418 divorces in 1900, 685 of the applications came within the five-year division. From five to nine years, inclusive, the number of divorces was 665; from ten to fourteen years, 406; fifteen to nineteen years, 292, and from this period the decrease was rapid, winding up with one couple divorced after fifty-five years. It thus appears that the test of married life is during the first ten years. Another point of interest is that in 1,091 of the divorce cases, nearly a half of the total, the divorced couples had no children.

NOTE-BOOK.

Editorial Letter-Box.—Our readers are again reminded that when they forward money to pay their subscription, receipt is acknowledged on the little yellow address label pasted on each copy. Only by special request does the office send out postcard receipts ——*George A. Eglin.*—The Cyclopedia of Fraternities is edited by A. C. Stevens and published by the Macoy Publishing and Masonic Supply Co., 34 Park Row, New York. Price $5, if I am not mistaken——*Rev. A. K.*—The Improved Order of Modern Redmen is a secret society which mimicks Indian customs, modeled on the lines of Oddfellowship. Like the Odd Fellows the Red Men have cut their cloth after Masonic patterns. They have a female branch, the Daughters of Pocahontas. For more particulars see the Cyclopedia of Fraternities, p. 238. In our opinion the Red Men belong to the secret societies that a Catholic is forbidden to join.——*Student.*—Julian Hawthorne's alleged history of the United States (New York: P. F. Collier) is not a history in the true sense, but an unreliable if readable statement of the author's views and theories.——*Fiction.*—All the information you ask for is contained in the Catalog of Catholic Fiction published by the International Catholic Truth Society, Arbuckle Bdg., Brooklyn, N. Y. Price 10 cents.——*Amico Lovanensi.*—I have received the *Revue des Questions Scientifiques* for January and shall be thankful to get it regularly. Is THE REVIEW to be sent in exchange?

We are asked to correct the statement on page 58, No. 4, that the three sisters who form the nucleus of the new congregation of Polish school-sisters to be known as Sisters of St. Francis of St. Louis, have been transferred hither from the Sisters of St. Francis of Oldenburg, Ind. They have been transferred from the Sisters of St. Francis of Joliet, Ill.

The *Vera Roma*, published in the Eternal City, under the very eyes of the Roman authorities, gives in its No. 4 (January 19th) the gist of our recent observations on the Knights of Columbus (cfr. THE REVIEW, vol. viii, No. 39). In a vigorous editorial leader it praises THE REVIEW for courageously exposing a society which it declares to be "*più massonico che cattolico*" (more Masonic than Catholic) and expresses the hope that no loyal Catholic layman, and above all no priest, will in future join the Knights of Columbus, and that those who have enrolled as members will promptly withdraw.

There is no doubt that if the authorities take up the matter, as we trust they will, after having their attention drawn to it by one of their own favored newspaper organs, their ultimate decision will be that *the Knights of Columbus will either have to sacrifice their secret features and Masonic apery or be condemned as a semi-Masonic lodge.*

We know they will scorn our predictions as they have scorned our objections; but they ought to remember the fate of the "Am-

ericanists," who in spite of our reiterated declarations, refused to believe that Rome would decide against what they gave out to be a figment of inquisitorial soreheads, until the pontifical Brief "Testem benevolentiae" fell upon them like a thunderbolt from heaven.

The editor of the *Catholic Citizen* pretends to have found the golden key which unlocks the door to success for Catholic newspaper publishers. He says (No. 13):

"It is the experience of most Catholic newspaper publishers, that twenty-four subscribers drop their paper through indifference, where one drops it because he disagrees with the editor. The moral is to change the ratio. If you make your paper so bright, spicy, and positive, that twice as many people will get mad at the editor, half of those who are inclined to stop through indifference will hold on, and the proportion will then be twelve stops through indifference and two stops because the editor is wrong. Try it, dear brethren. Don't be goody goody anymore. Step on their corns."

Our confrère is shamming. Whatever success he has had as a newspaper publisher is due to the fact that he has made himself the bold exponent of that unfortunately too numerous wing of the Catholic population of America which believes in "liberal ideas" and in reconciling the Church with the age. We don't like to be rude, but as the *Citizen* advises us to cultivate the useful virtue of stepping on other people's corns, we will say that if the *Citizen* is bright, its lustre is like that of rotten mackerel in the moonlight, and when it appears to be positive, it is with the positiveness of strutting negation.

As we were wondering where the church was located whose pastor, "Father Knetgeal," according to the *Catholic Telegraph* (No. 5), "pays a dividend" to his parishioners, the *Pilot* of Feb. 1st reached us with a special correspondence on the subject, which informs us that "St. John's Catholic Church at Little Chute, Wisconsin, is perhaps the only church in America which has ever paid to its parishioners a dividend on its own pew rentals. Father T. Knegtel, the pastor, made the unusual announcement a few Sundays ago that there would be a general distribution of the church's surplus wealth. The pew rents for the past year were about $200 in excess of the year before and as the revenues of the church were more than sufficient for its needs, and there was no church debt to pay, the pastor declared a dividend of $1 to each of the 172 pew holders, thus distributing nearly the entire amount of the surplus."

Turning to the Catholic Directory, we find that Father Knegtel's church, St. John Nepomucene's at Little Chute, Outagamie Co., Wis., is "Hollandish" and has a parochial school with 114 pupils, taught by three Sisters of St. Dominic. Father Knegtel's method is certainly novel, and we are not surprised that it is "regarded with curiosity and interest by the Catholic clergy and laity of the East." Your average pastor would plan improvements if money accumulated on his hands; or if the parish buildings

were in prime shape, would lay up the surplus to endow the parochial school.

It is disheartening to find this tyrannical ukas ascribed to a Catholic archbishop:

"The city pastors will please announce in their schools that wherever parents so desire, children will be vaccinated free of charge by the physicians of the Health Department. *Otherwise the children must bring to the pastor a certificate of vaccination, dated within the last two years.* The pastor may arrange as to time with the Health Officer." (Italics ours.)

Fully convinced that vaccination is a humbug and a crime, that it endangers the life and health of children, that a bishop making it a condition of attendance at parochial schools positively transcends his power and authority, I would, rather than submit to such tyranny, withdraw my children from school and educate them at home until the foolish smallpox scare that has evidently dictated the above order of an otherwise sane and pious prelate, had died out.

The thinking few, who believe in reason and liberty, should do their utmost to bring about in every State of the Union the passage of a bill modeled upon the anti-vaccination law of Utah, which reads:

"Be it enacted by the legislature of the State of Utah—Section 1. That hereafter it shall be unlawful for any health board, board of education, or any public board acting in this State under the police regulation or otherwise, to compel by resolution, order or proceeding of any kind, the vaccination of any child or person of any age, or make vaccination a condition precedent to the attendance at any public or private school in the State of Utah, either as pupil or teacher."

We earnestly desire every one of our readers to procure and read one or all of the following books and pamphlets:

Vaccination a Crime, Felix Oswald, M. D., A. M	$1.00
The Value of Vaccination, G. W. Winterburn, M. D	.50
The Fallacy of Vaccination, Alex. Wilder, M. D	.15
Opposition to Vaccination, Rev. Isaac Peebles	.10
Vital Statistics, Pierce	.10
Vaccination Curse, Dr. Ameridge	.10
Royal Commission, Wm. Tebbs' evidence	.20
Sir Lyon Playfair Dissected	.50
What About Vaccination? Milnes	.50
10th Annual Report (London)	.10
Brief Extracts, etc	1.00
Vaccination (Illinois) Lawbaugh	.50

The above books and pamphlets, which can be had from Frank D. Blue, 1320 N. 12th Street, Terre Haute, Ind., cover every phase of the vaccination question.

Every lover of truth and justice should, likewise, join the Anti-Vaccination Society of America, an association of persons who,

having learned the facts about vaccination, desire to inform each and all regarding the crime of putting pus poison in a healthy body under any pretense whatever, and the folly of attempting to cast out Beelzebub by Beelzebub.

When people learn that vaccination is, at the very best, the inoculation of healthy persons with pus poison from a festering sore on a diseased animal, of cowpox extraction, and that cowpox is a disease of the cow analogous to syphilis in man, doctors will no longer be allowed to practice this fiendish inhumanity, and we make no apology for asking your aid to teach these facts.

The fee for joining is but twenty-five cents, and there are no dues, but each member is urged, at least, to subscribe for the journal, *Vaccination*, and assist the work as he best can, by circulating literature, etc. Address the Secretary, Frank D. Blue, as above.

When Jan Kubelik was here in St. Louis, the other week, the daily papers printed columns of unspeakable rot about his needing a love affair to develop his art, to "find his soul." As the *Mirror* [No. 5] points out with rightful indignation, such talk is "the talk of the satyrs of the theatrical profession to every young girl who goes upon the stage. She will never have genius till she has loved. She will never know passion till she has abandoned herself to it. She must study her soul and heart by violating and soiling both. That is the philosophy of the 'gent' in the fur-lined overcoat that has given to the stage its bad name. When that philosophy is proclaimed as to Kubelik, it is publicly proclaimed as to every other aspirant to the ecstacy of expression. The public approval of the theory is simply a mask for licentious indulgence in the name of art. It is immorality in its subtlest appeal. It is infamous theory and its result is diabolical practice."

It is to be hoped that the youthful Kubelik, who is a Catholic, sees it in the same light and will not be seduced.

If we may draw a conclusion from the first official acts of the new President of Chile, Sr. Riesco, that Republic now has a genuine Catholic to govern it. On the very first day of his presidency he called to the Council of State Msgr. Fernandez Concha, Titular Bishop of Epiphania, a prelate highly esteemed by all for his knowledge and virtue. He furthermore made generous budget appropriations for parochial schools, parish houses, and poor priests.

The Bishop of Blois has forbidden the priests of his Diocese to communicate anything to the press—excepting only the official *Semaine Religieuse*—without having first submitted it to the "Ecclesiastical Press Commission" instituted by him, and obtained their *imprimatur*. That is a severe censorship, but many a one will doubtless feel that even such an unusual curtailment of liberty is better than the license which in America allows a priest to write Socialistic books and pamphlets and to contribute to Social-Democratic journals, apparently without the slightest interference on the part of his ecclesiastical superior.